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Coosa River Baptist Association

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| v. 1. 1850 | v. 12. 1869 |
| v. 2. 1852 | v. 13. 1870 |
| v. 3. 1853 | v. 14. 1872 |
| v. 4. 1854 | v. 15. 1874 |
| v. 5. 1855 | v. 16. 1875 |
| v. 6. 1856 | v. 17. 1877 |
| v. 7. 1858 | v. 18. 1878 |
| v. 8. 1859 | v. 19. 1879 |
| v. 9. 1860 | v. 20. 1880 |
| v. 10. 1861 | v. 21. 1881 |
| v. 11. 1866 | v. 22. 1882 |

PRINTED AT THE OFFICE OF THE GOVERNMENT PRINTER, 1858.

ADDRESS OF MINISTERS

OF THIS ASSOCIATION.

ORDAINED MINISTERS.	POST OFFICES.
THOMAS CALLEY	Talladega.
JOHN WILMER	"
OLIVER WELCH	Wewoka ville.
W. B. CONNELL	"
A. M. NOBBS	"
S. G. JENKINS	Silver Run.
JORDAN WILLIAMS	"
WILLIAM McCAIN	Easta Boga.
ELIJAH MARTIN	"
M. GARRETT	Boiling Springs.
W. C. WITT	Oxford.
J. A. COLLINS	Cropwell.
JAMES TRUSS	"
H. W. INSER	"
J. M. SCOTT	Harpersville.
J. J. BULLINGTON	Syllacauga.
W. RICHARDS	Bowdon.
RUFUS MATTISON	Eutaw.
W. C. HARRIS	Kelley's Creek.

LICENTIATES.	POST OFFICES.
J. P. RAWDEN	Fayetteville.
LEWIS TURNER	Kelley's Creek.
JAMES FULMER	"
W. W. KIDD	Harpersville.
J. C. WRIGHT	Silver Run.
J. R. WEBSTER	Marion.
L. B. ROBERTSON	"
J. M. RANDLE	Kelley's Creek.

MINUTES

The Introductory Sermon was preached at the arbor of the Wewoka Camp Ground, by Bro. WILLIAM McCAIN, from Mark, 16th chapter and 15th and 16th verses: "And He said unto them, Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned."

The Association then commenced its twenty-third session in the School House near the arbor. It was called to order by Bro. J. M. SCOTT, the former Moderator. Bro. SCOTT led in prayer.

The Letters were read by Bros. S. G. JENKINS, KIDD and CURRY, and the Delegates' names enrolled.

The Association then elected J. L. M. CURRY, Moderator, and J. J. BULLINGTON, Clerk.

Visiting Ministers and Brethren were invited to participate in our deliberations, and the invitation was accepted by the following brethren: P. SMOOT, Agent of the S. B. P. Society, HENDERSON, senior Editor of the S. W. Baptist, I. T. TICHENOR, of Montgomery, A. T. HOLMES, of Central Institute, J. D. WILLIAMS, Agent of the Southern Foreign Mission Board, and J. WILLIAMS and GARRETT, Distributing Agents of the Alabama Baptist Bible Society.

An opportunity was given for Churches desiring it, to unite with us, when Pleasant Grove presented a petition, and being found orthodox, was received and added to the Second District.

Delegates from Corresponding Associations were received.

From Shelby, J. D. Teague and W. H. Carol, with letter and minutes.

From Central, R. Smoot and W. T. Hatchett, and minutes.

From Canaan, letter and minutes.

From Ten Islands, minutes.

From Tallasseehatchie, Bro. Witt, and minutes.

From Liberty, minutes.

From Arbacoochy, minutes.

The arrangement for devotional exercises was left with the tent-holders.

Brethren S. G. JENKINS and COLLINS requested to be excused from preaching the Missionary Sermon on to-morrow, and suggested that their place be filled by Bro. McCRAW, of Selma. The suggestion was concurred in, and Bro. McCRAW appointed.

On motion, it was ordered that the moneys received at the public collection on to-morrow be equally divided between Home and Foreign Mission Boards, if not otherwise directed.

The following Committees were appointed:

ON FINANCE—McAfee, Wallis, and Nelson.

ON CIRCULAR—Collins, Trues, Mattison, and Heacock.

ON OBITUARIES—Ballington, McCain, and R. F. Mattison; to report at the next Session.

ON DOCUMENTS—Jenkins, Harris, and Witt.

ON S. B. P. SOCIETY—Scott, R. F. Mattison, T. L. Pope.

ON PERIODICALS—Jordan Williams, Norris, Ferguson.

Adjourned to Monday morning, 8 o'clock.

Prayer by Bro. S. G. JENKINS.

LORD'S DAY, SEPT. 7TH, 1856.

Religious services were conducted during the day by brethren RICHARD PACK; McCRAW, I. T. TICHENOR, and HENDERSON. At night: After the Missionary Sermon at 11 o'clock, by Bro. McCRAW, a collection was taken, amounting to \$102.25 in cash, and \$4 in pledges.

MONDAY MORNING, 8 O'CLOCK.

The Association was called to order, and Bro. COLLINS led in prayer.

The roll was called and absentees marked.

Letters of dismission were granted Spring Creek and Mount Pleasant Churches, to join the Shelby Association.

Appointments of Delegates to Corresponding Associations:

TO CANAAN—Truss, Williams, Mattison, Harris, Wood, Posey, Inzer. Harris to write.

TO TALLASAHATCHIE—S. G. Jenkins, Martin, Wits, Cross, Jenkins to write.

TO CENTRAL—Bullington, Welch, Wallis, Hill, Collins, J. L. M. Curry. Clerk to write.

LIBERTY—Jenkins, Richards, Barton. Mattison to write.

ARBACOOCHA—Waldrop, Jenkins, Garrett, Rhodes, Shadick. Garrett to write.

TEN ISLANDS—Williams, Martin, Davis, and Garrett. Williams to write.

SHELBY—J. M. Scott, Harris, McCain, Nelson, Wallis, Posey; and Posey to write.

CONVENTION—Curry, Mattison, Williams, Scott, Garrett, Wright, McCain, Wilmer, Lawler, Welch, Reynolds, Collins, Bullington. Bro. R. F. Mattison was appointed to write the letter of correspondence.

The Report of the Committee on the Alabama Baptist Bible Society was read and adopted.

The Committee on the "Alabama Baptist Bible Society," submit their Report:

In 1816, a Convention of 29 Bible Societies met in New York, and formed the "American Bible Society"—the first national organization in the United States. Baptists, uniformly and consistently, for many years gave this Institution a cheerful and liberal support; as their brethren in England had done towards the British and Foreign Bible Society. The attention of neither general Society was confined to the circulation of the English Bible, but each contributed to the translation and distribution of versions of the Scriptures in foreign languages. The practice, avowedly, publicly and without restriction, of many of the Missionaries and Translations, was to translate, and not transfer, into the vernacular tongue, Greek words relating to baptism and other "ecclesiastical" terms. In 1835, a Committee of the "American Bible Society," for the first time, as your Committee believe, declined to recommend an appropriation for printing the Bengali New Testament, which had been translated on the same principles, as stated above. In 1836, the Society sustained the Committee in their refusal. The dissenters to the action of the Parent Society met, by delegates, in New York, in 1836, and formed the "American and Foreign Bible Society" and the constitution was accepted by the subsequent Bible Convention in Philadelphia. The basis of

the new Society was, that the *originals* in the Hebrew and Greek are the *only authentic standards of the Sacred Scriptures*! This Society, thus organized, received the constant support of the whole Baptist denomination in the United States until the separation between North and South. In 1846, at Augusta, the Southern Baptist Convention was organized and the Foreign and Domestic Mission Boards, of that body, were constituted agents for Foreign and Domestic Bible distribution. Much of the contributions of Southern Baptists failed to pass through these appointed channels. Thousands of dollars went directly to the American and Foreign Bible Society and as much or more to the American Bible Society, through its agents or auxiliaries. Seeing the evils of dissuited operations, the want of effectiveness in the Mission Boards, in 1851, the "Bible Board of the Southern Baptist Convention" with its seat of operations at Nashville, was organized. In 1855, the Southern Baptist Convention recommended the organization of a Bible Society in the bounds of each Association, meeting in connexion with, and as auxiliary to the Association, which should establish a system of colportage, embracing not only "Bible, but religious and denominational Book, distribution."

The "Alabama Baptist Bible Society" is auxiliary to the Southern Baptist Convention. At its last session its name was changed to the "Alabama Baptist Bible and Colporteur Society." The Society, organized at our last session, is auxiliary to this.

This brief history your Committee trust will not prove uninteresting and was deemed necessary, that our churches might understand their denominational connexion with existing institutions, and, in future, give a right direction to their contributions for Bible distribution.

It would be supererogation to argue the utility and excellence of the Bible—its authenticity and plenary inspiration—its sole claim, as the, guide of life and direction of conscience—its hallowed influence upon nations and individuals—or the necessity of increased efforts for its wider circulation. Bible distribution is a work in which all can engage. It is not peculiarly the duty of the preacher. Every christian can "help." Besides, the prevalent error is unscriptural and full of mischief, which sets apart a select few—a priesthood or ministry—from whom to expect all christian labor.

Innumerable evils, not local or provincial, not confined to a single class or station, affecting the people, in the aggregate, and separately, exist and abound. The great majority of those who make not a credible profession of religion are practical infidels. During the last hundred years the progress of truth has been marvellous. Professor Curtis has demonstrated that many very important Baptist principles which, a century ago, were denied and combatted, are now fully conceded. But still there are many errors zealously espoused growing out of a disregard, or false interpretation of the Bible. The free circulation and study of the Bible are the best preventives and correctives of all these errors of faith and opinion. Distinguished as Baptists have ever been for their close attachment to the Scriptures, their entire and exclusive reliance upon their all-sufficiency, too vigorous efforts, to give them in their purity to the world, cannot be made.

Considerations of patriotism might be urged for the diffusion of the Bible as it is susceptible of the most irrefragable proof, that the Bible is not only the religion of Protestants, but all the blessings of civilization—all our liberties—civil and religious—flow directly from it.

What has been done, and what is yet to be done, are stimulants to prayer and effort. The Bible has been translated into 152 different languages, in which it may be read by 600,000,000 people. The American Bible Society and the American and Foreign Bible Society last year circulated about 800,000 volumes. To millions of inhabitants of the globe, it is still not known; to millions more, it is fettered; and to thousands in our own favored land, it is as a sealed book. For its spread abroad, the indications of Providence are encouraging, and to supply every destitute household in our country, a gigantic effort is now making: can we not co-operate in the glorious and heaven-favored monument? God help us to do it.

The length of this Report forbids that your Committee to say much on the other branch of the subject—the distribution of religious and denominational books—of the salutary influences of circulating a sound religious literature to checkmate the demoralizing effects of licentious publications—to elevate the standard of piety—to quicken the activity, and liberalize the opinions of christians, we have not time nor space to enlarge upon.

Your Committee submit the following Resolutions and recommend their adoption :

Resolved, That the distribution of the Bible, and good religious Books and Tracts, is a work to which a Christian cannot safely be indifferent, and we urge more persevering and strenuous efforts in that behalf.

Resolved, That the Associational Bible Society be requested to enter on a thorough exploration of the Association, with the purpose of placing the Holy Bible in every destitute house-hold. Adopted.

Received and read a communication from Bro. LAW, Depository Agent of the Alabama Baptist Bible Society; which was laid on the table for further consideration.

The Report of the Committee on the Southern Baptist Publication Society was read and adopted;—which is as follows :

Soon after the organization of the Southern Baptist Convention, by which the bonds that united us to our Northern brethren were dissolved, there was seen to exist a strong necessity of providing a denominational literature adapted to the wants of the South, and free from the offensive and otherwise valuable Books published at the North. This Society was organized in 1846. The first and primary object is, "*to publish and distribute such books as are needed by the denomination in the South.*"

Your committee are pleased to state that, with the limited means supplied the Board by the denomination, they have already issued about fifty different works, embracing a great variety of subjects, which are now on their mission, accomplishing much good. Several valuable manuscripts are accepted for publication, and may soon be expected to appear. The Society has been cramped in its operations; its capital being inadequate to enable it to meet the wants of the denomination and expectations of its friends.

Under a proposition of Edmond King, of Montevallo, made early in February last, for increasing the capital, there was secured by the first of June, a little more than twenty thousand dollars. It is important that the highest point (\$25,000) in the proposition should be attained during the current year.

There is also a Depository of general denominational and other religious works in the Depository at Selma, Alabama, of which Bro. LAW is the efficient agent, in addition to the Society's publications, for supplying those who need them in our State. There are ten Colporteurs in the field, under control of the Board at Selma, who are doing much good, and we are confident the number will be increased as the means justify.

Your committee do not think it necessary to do more than to make these general statements, even if time and documentary facts were at hand to justify it.

We suppose that it needs no argument to convince every one of the utility of this Society, and of its adaptation to meet the known wants of our brethren and benefit the Southern people; we therefore conclude by recommending the Southern Baptist Society to the prayers, sympathies and support of this Association.

J. M. SCOTT, *Chairman*.

After remarks by brethren STOUT, HENDERSON, and McAFEE, the Asso-

and passed resolutions which were adopted, and the Association suspended business for five minutes, to make Bro. Wm. McCain a life member of the S. B. P. Society; which was done.

The Report of the Committee on Obituaries was read and adopted, as follows:

The Committee on Obituaries report:

The Scriptures teach us, that to churches and communities, the loss of a godly man is a serious calamity. When Joshua was gathered to his fathers, the children of Israel did evil in the sight of the Lord—"followed the gods of the people that were round about them and bowed themselves unto them, and provoked the Lord to anger." Well might the Psalmist give utterance to the intense solicitude of his heart—"Help Lord; for the godly man ceaseth; for the faithful fail from among the children of men."

With the scarcity of ministers in our Association, the loss of two is severely felt. The privations, the hardships, the losses, the reproaches endured and sustained by a preacher, who travels amid the hills and valleys, preaching, as he goes, the unsearchable riches of Christ, are not understood and appreciated. But for the sustaining power of God's grace and the continual verification of His promise to be with the "ministry of reconciliation" unto the end of the world, few would undertake the arduous labors of the ministry. With destitution at home, with uneducated children, with pressing wants in the family, with limited education, with hardly any library but the Bible and the hymn-book, with no opportunity to study but on horse-back, with no Concordance but the memory, with no variety of illustration and argument, except as furnished by the boundlessness of God's grace; yet these men have, "by the foolishness of preaching", made the wilderness and the solitary place glad and the desert to blossom and rejoice as the rose.

Elder H. D. ACHER was born in South Carolina, and emigrated to Alabama while quite young. He early united himself to a Baptist church, giving his Redeemer the spring-time of life. Giving speedy indications of usefulness, and manifesting considerable zeal for the interests of Zion, and solicitude for the welfare of perishing souls—in 1838, he was licensed to preach by Friendship Church, in Benton county. Widening the sphere of his usefulness and increasing his capabilities, by a Presbytery composed of Elders Wm. McCain and H. E. Taliaferro, he was, in 1842, in Talladega county, in Blue Eye Church, ordained to the ministry—on the 20th of January, 1856, after an illness of a few days, this servant of God died. He expressed to his wife perfect resignation to his Master's will. As a minister, Bro. Acher, although his early opportunities were deficient, was laborious and faithful. Punctual to his appointments, unobtrusive in his manners, industrious in his habits, zealous in winning souls to Christ, faithful and attentive to the rich and dying, he was respected and loved by all who knew him. An affectionate husband, a kind father, a good neighbor, a useful citizen, an exemplary Christian, his memory is fragrant of good, and his example still exerts a salutary influence. Bro. Acher aided in the constitution of Refuge Church, was one of the constituent members, was its first pastor, and remained so until his death.

Elder GEORGE WILKEY was called from his labors in July, 1856, in St. Clair county. Your committee regret that they cannot obtain any authentic information of his early life, his conversion, his call to the ministry, or his first labors. Forty years ago, we hear of him preaching in the mountains in South and North Carolina, and there are living evidences of the success and efficiency of his youthful labors. An elderly brother remarks to your committee, that when he was eleven years old, Bro. Wilkey was a zealous and acceptable preacher; that his first religious impressions were

obtained under his preaching, and that forty years afterwards he found him in Alabama, still a consistent Baptist preacher. About four years ago, Bro. Wilkey settled in St. Clair county, and immediately found labor to do in his Master's vineyard. He was a practical missionary, and although poor in this world's goods, and preaching to poor and destitute churches, and destitute neighborhoods, he died, at his post. But a Sabbath or two before he died, he preached with zeal and apparent success. Bro. Wilkey did not possess rare abilities or unusual information, but his ministry showed that God still chooses "the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty, that no flesh should glory in his presence."

WM. MCCAIN, Chm.

The Report of the Committee on Documents was read and adopted; which is as follows:

The short time allotted will not allow a digest of the letters from the churches, nor even a summary of their contents. It is gratifying to observe in some accounts of precious revivals resulting in considerable accessions, while it is painful to find in a majority disparaging reports of spiritual sterility and declension.

Your committee know of no remedy for the ills of which the churches complain than fidelity to Scriptural obligations, persevering and trusting prayer through the merits and intercessions of our Savior.

Your committee have been impressed with the number of churches which report ministerial destitution. Some of the most numerous and capable mourn the want of pastoral supplies. As ministers are the gift of God and always spring from a felt want, we cannot hold those churches guiltless which are without a shepherd. It is unfortunately too true that we have few young ministers to supply the losses occasioned by death and removal, and there seems to be no well sustained effort to keep these in our bounds. There is a fault somewhere among ourselves. It is not in God's Prayer to the Lord of the harvest to send more laborers into the field, and a competent support of those laborers, will put a stop to the alarming deficiency.

At our last Association, we requested the publication, in book form, of the discussion of Bros. Henderson and Hamill. According to our own and numerous other demands, the book has been published. And as the controversy is able and conducted in a proper Christian spirit, and contains both sides, we recommend the purchase and reading of the book.

As good books defining the faith once delivered unto the saints, are invaluable, your committee take great pleasure in recommending to the brethren and sisters, Orchard's Church History and Bro. Curtis' Progress of Baptist Principles. The latter is a philosophical, scriptural, and truthful account of our principles, and we do not envy the heart or mind which would not be edified by its perusal.

S. G. JENKINS, Chm.

After the reading of the Reports on Obituaries and Documents, the Association spent a few minutes in earnest prayer to God to send more laborers into his vineyard, led by Bro. Henderson.

On motion, it was agreed to adjourn for three or four hours, to give the Coosa River Associational Bible Society an opportunity to hold its anniversary under the arbor.

Prayer by Bro. McCain.

The Association met pursuant to adjournment.

On motion, brethren J. D. Williams and I. T. Tichenor were invited to present the claims of the Southern Foreign Mission Board; after which the following resolution was adopted, to assist in carrying out the command of Christ, "preach the Gospel to every creature":

Resolved, That we recommend the Churches composing this Association each to send up funds to its next session, to enable us to send at least one missionary into the foreign field, to be annually supported by us, as the preacher of our churches, among the heathen; in connection with the Southern Board of Foreign Missions.

On motion, It was agreed that the special order of business to-morrow 10 o'clock, be to hear the report of the committee on Domestic and Indian Missions.

Received the Report of the Committee on Sabbath Schools; which is as follows:

The Committee on Sabbath Schools report, that from the best information they have been able to obtain, there are but three Sabbath Schools in the Association: one at Good Hope, one at Mt. Zion, and one at Fort Williams. There are many difficulties that interfere to prevent the keeping of and sustaining Sabbath Schools in country churches, with preaching but once a month; but persevering effort will override many obstacles. Many of the embarrassments would be removed by the diffusion of proper information. Parents need enlightening as to the utility and blessed influence of Sabbath Schools. Cheap tracts and books giving all the necessary information can easily be obtained from our colporteurs. The Advantages of Sabbath School Instruction, by O. D. Mull, is an excellent little book, published by the S. B. P. Society, and we recommend parents and churches to obtain from our colporteurs this little manual.

Received the Report on Periodicals and laid it on the table for further consideration.

The Association adjourned to meet to-morrow 8 o'clock, A. M.

Prayer by Bro. Scott.

TUESDAY MORNING, 8 O'CLOCK.

The Association met agreeably to adjournment.

Prayer by Bro. R. F. Mattison.

On motion, it was agreed that brethren Henderson and Tichenor act as tellers to elect ministers to preach the next Introductory and Missionary Sermons, and some one to write a Circular Letter. The tellers announced the result:

To preach the Introductory Sermon.—Bro. HARRIS; Bro. WILLIAMS, alternate.

To preach the Missionary Sermon.—Bro. COLLINS; Bro. JENKINS, alternate.

To write the Circular Letter.—Bro. J. L. M. CURRY; Bro. McAFEE, alternate.

The Committee on Finance reported as follows:

Amount received for printing the Minutes, from the churches,	\$63 35
For Associational purposes,	43 95
From Talladega Church, trustee of the Jenkins benevolent fund,	50 00
From public collection on Sabbath, for Domestic Missions,	51 12
For Foreign Missions,	51 12
For Alabama Baptist Bible Society,	1 00
Total amount paid Treasurer,	\$260 55

On motion, it was agreed that this Association hold its next session with the Fort Williams Church, in Fayetteville, commencing Saturday before the second Sabbath in September, A. D. 1857.

On motion, took from the table the Report of the Committee on Period-

icals, after remarks from Bro. Sam'l Henderson and others, and obtaining some new subscribers to the South Western Baptist, the following Report and Resolutions were adopted:

Next to the pulpit, we regard the press the most efficient agent for the dissemination of religious truth; and the common sense of the world has long since decided that the cheapest and most profitable method in which this agency can be wielded, is that of religious newspapers. No organization, social, political, or religious, can succeed well without a circulating medium. Every family ought to have such a paper. If we do not furnish our children religious matter to read, they will read something else. But we need not insist upon facts so palpable as these; we therefore recommend, in conclusion, the adoption of the following Resolutions:

Resolved, That the S. W. Baptist, the organ of the Baptists of Alabama, is eminently worthy of the confidence and patronage of this body, and that it is desirable to place a copy of said paper in every Baptist family within our bounds.

Resolved, That as valuable auxiliaries of Foreign and Domestic Missions, and Bible operations, we recommend the increased circulation of the Home and Foreign Journal, and the Commission, both of which are published at Richmond, Va.

The Report of the Committee on Domestic Missions was read and adopted. [See Appendix A.]

The Report of the Committee on Circular Letter was stated verbally by their chairman, who recommended its reception and called for the reading of the same, by its author, J. J. Bullington. The letter was read and received.

[See Appendix B.]

The following Resolutions were read and adopted:

Resolved, That each pastor in this Association be requested to solicit and collect contributions for the cause of Foreign and Domestic Missions, for the Southern Baptist Publication Society; the Bible Cause; and send up those contributions to the next Association.

Resolved, That our Executive Board is authorized to co-operate with Jesse A. Collins, Agent of the Board of Domestic and Indian Missions, in securing the appointment of a Missionary among the Indians by the Board of Domestic and Indian Missions, if in their judgment the fund raised in this Association for that purpose will justify such an arrangement, and they should deem it practicable.

Resolved, That, in view of the impending perils which eminently threaten the continued prosperity, if not the existence of our common country, and the indissoluble connection between a pure Christianity and civil freedom, a committee be appointed to draw up an address to Northern Baptists, asking for co-operation and prayer, and confession to avert those dangers.

Committee: J. A. Collins, L. W. Lawler, O. Welch, S. G. Jenkins, G. T. McAfee, J. L. M. Carry.

Resolved, That this Association fully recognize the importance of circulating the sacred Scriptures among those who are destitute of the precious word of life, and that we recommend our churches and brethren within our bounds to aid with their means this important work.

Resolved, That this Association requests all the pastors of Churches in our bounds to support the S. W. Baptist, and insist upon its being taken and read by all the members of their churches.

Bro. WADE H. SIMS was re-elected Treasurer.

The brother Moderator re-appointed the same Executive Committee.

The Moderator appointed Distributing Agents:

First District, O. Elton; Second District, O. R. Cross; Third District, D. Wallis, and Posey; Fourth District, J. W. Barton.

The Moderator appointed the following Committees to report next session:

On Domestic Missions.—Jenkins, Witt, and Mattison.

On Education.—R. F. Mattison, Dr. W. Welch, and Garrett.

On Sabbath Schools.—Harris, Scott, and Ferguson.

The Executive Committee were authorized to act with the Committee of the Coosa River Associational Bible Society in procuring the services of a minister to preach in the destitute regions of this Association, and to act as Colporteur.

Voted that the Clerk receive twenty dollars for his services, and distribute the Minutes to the Churches in proportion to the money sent up by them.

Voted that the collection taken up on Sabbath be paid to Jesse A. Collins and J. D. Williams, Agents for the two Boards, for which the collection was taken.

WADE H. SIMS, Treasurer of the Coosa River Association, submits the following as his Annual Report:

	Dr.
To balance of last year's fund,	\$ 2 28
To amount at last Association, (see Minutes, page 11.)	323 75
	<u>\$326 03</u>
By amount to Corresponding Ministers:	CR
To Jordan Williams, (2d amt)	\$ 9 70
" S. G. Jenkins, 1st "	4 85
" W. McCain, 1st "	4 85
" H. E. Taliaferro, 1st "	4 85
" J. A. Collins, 2d "	9 70
" E. Martin, 1st "	4 85
Domestic Missions.—To J. A. Collins,	116 30
Printing Minutes,	70 00
F. M. Law, Agent of Bible Society,	50 95
To Destitute Churches:	
" John Nabors, Salt Creek,	15 00
" H. D. Acher, Trout Creek,	14 00
" W. B. Connel, Rocky Mount,	17 00
	<u>\$322 05</u>
By balance of Domestic Mission fund on hand,	4 00
	<u>\$326 05</u>

The Report of the Board of Directors of the Baptist Male High School was read and received. [See Appendix C.]

The Moderator re-appointed the same Board.

Board of Directors:—Walker Reynolds, Oliver Welch, H. E. Taliaferro, J. L. M. Curry, Levi W. Lawler, Mathew Turner, G. T. McAfee, James Headen, H. G. Barclay, S. G. Jenkins, W. W. Mattison, Wm. R. Stone, Wm. Mallory, S. T. Whatley.

The customary resolution of thanks to the tent-holders and surrounding community, for their kindness and hospitality, was passed unanimously. The Association joined in singing; and, after prayer by Elder J. Williams, adjourned to meet with the Fort Williams Church, on Saturday before the second Sabbath in September, 1857.

J. L. M. CURRY, Moderator.

J. J. BUTLINGTON, Clerk.

STANDING RESOLUTIONS.

Resolved, That any member of this body present at the State Convention, or any Association with which we correspond, is authorized to present himself as a Corresponding Messenger.

Resolved, That the Treasurer shall pay out money sent up for Associational purposes, *only* to preachers attending Convention or sister Associations.

PROCEEDINGS

OF THE

COOSA RIVER ASSOCIATIONAL BIBLE SOCIETY.

The Society met pursuant to adjournment, on Monday, September 8th, 1856, at Wewoka Camp Ground, and was called to order by Elder O. WELCH; whereupon the following Resolution was adopted:

Resolved, That a committee of seven, consisting of Elder J. M. Scott, James Headen, L. W. Lawler, W. W. Mattison, Geo. Hill, A. Trass, and Walker Reynolds, who shall act with the Agent of the Alabama Baptist Bible Society in selecting a Colporteur to distribute Bible, Tract, and other religious books, and who shall preach also, and act as missionary within the bounds of this Association.

J. L. M. CURRY was appointed President; G. T. McARAZ, Secretary; W. B. SPONE, Treasurer.

Ministers and Deacons' Meeting of First District.

The duties assigned: Introductory Sermon by Bro. E. MARTIN; E. WILLIAMS, alternate. J. WILLIAMS to write an Essay on the duty of Churches to their Pastors. To be debated at the next meeting: "Is it right for Baptists to grant Letters of Dismission to members to join Pædo-Baptists?"

Essay by W. W. MATTISON, on Duties of Pastors to Churches.

McCAIN to preach on Works on Saturday; J. WILLIAMS, alternate.

E. MARTIN; Skeleton on John 14: 6.

Next meeting at Salem Church, Friday before the 2d Sabbath in July, Sabbath communion.

BROTHERS: We occupy this little space in your Minutes, to ask you a few questions: Do you take the *South Western Baptist*? If you do not, have you a good reason why you do not? You need not plead poverty; for \$2 a year is too small a trifle to plead as an excuse. Ask your pastors and brethren, who have read it for years, of its benefit, to personal piety and the promotion of the Cause of Christ. Your family need the information it imparts. Will you give it to them? We, its editors, once lived in your Body, and are known to you. We would like to preach to you in person; but can only do so through our paper. Send us your names. Your pastors will act as agents for us.

Should you be in arrears with us, transmit it early, and oblige

S. HENDERSON,
H. E. TALIAFERRO.

APPENDIX.

Report on Domestic Missions.

This term in its most comprehensive sense, means the supplying the destitutions of our own countrymen—kindred according to the flesh; as well as the foreigners, and Indians and negroes, providentially thrown among us, who are dependent upon us for the bread of life. There are four general propositions involved in this subject:

First. The nature and extent of the work to be done.

Second. The best mode of doing that work.

Third. Our ability to accomplish this object.

Fourth. Our obligations to do this work.

First. The work in its nature and importance. This subject regarded in a geographical, social, political, and especially in a religious light, is one of deep concern to the American, the philanthropist, the statesman, and particularly to the christian. To the intelligent observer, no field upon the face of the earth is so important in its consequences—so promising in its results, as these United States, and especially the Great South West; and the political divisions contiguous thereto; whose destinies are so intimately and inevitably wrapped up in our own. The fertility of its soil, salubrity of its climate, the abundance, richness and variety of its mineral resources, all combine to render it the garden-spot of the world; and will not fail to draw large drafts from the Old World, as well as the older portions of our own country; and even now, every rising sun conducts hordes of these adventurers to their homes in the West. The German, the Frenchman, the Spaniard, the Puritan, and Cavalier—the Chinese, the Indian, the Negro, mingle, and forming a mongrel race of every shade of political and religious opinion, forming in these respects, a part of ourselves drifting in the same bark, driven by the same winds to the same destiny of weal or woe.

The Western continent contains about 15,000,000 square miles, has a population of 50,000,000, and will contain 500,000,000. About half the present population are whites, the other half mongolian. In the United States there are over 25,000,000 whites; over 3,000,000 negroes in the Southern States, besides 145,000 Indians. In the Southern States there are 8 or 10,000,000 whites.

It is estimated that our population doubles every twenty years; at this ratio of increase, in the year two thousand we will have five hundred millions to provide for. Many of our grand children will live to see these things. The history of the past teaches us to expect and provide for moral and political calamities, rather than propensities; and if it be wise to provide for physical wants before hand! much more so to prepare for our spiritual necessities.

God, it would seem, has reserved this country as the last battle-field between truth and error; and to the American race, the responsibility of leading the conflict, and truth fall here, where shall she go? Already the flag of civil and religious liberty is planted upon the western ramparts of the world. While its folds play with the breezes of the Pacific, the eagle of liberty, driven from every other part of the world, now imploringly looks to us to protect her in her last retreat—the ends of the earth. Here is to be fulfilled that prophecy, "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." Gen. 19:27.

But it is in a religious light we should regard this field. Let us never forget that these vast herds of our race have souls, and are drifting to death;

one half of whom are without the light of life—perishing under a night of death, and doomed to a deeper night.

“Shall we, whose souls are lighted
With wisdom from on high;
Shall we to men benighted,
The lamp of life deny.”

Second. The best mode of doing this work. If this work is done, it must be done in one of two ways; either to leave the Gospel to the slow and uncertain mode of propagating itself; or its friends must send it out. We mean by the gospel propagating itself, that if a minister happen to remove, and accidentally to settle in any of those destitute regions, and is willing and able at his own charges, to supply the destitute with the word of life. This mode, it is evident, must be slow and uncertain in its results, besides, it is a hardship imposed upon ministers never intended by the Savior. The second way suggested, is to send them out to preach. It may be well in determining this matter, to look to our guide-book—the Bible. In the Old Testament, ample means, minutely organized, were made for the religious instruction of all who came within the scope of the dispensation, including the poor and the stranger, thrown among the Jews: a place of public worship and every other appliance necessary: a minister duly appointed and amply supported; and this too, by public collections, made in pursuance of a divine call from smoking Mount Sinai: the time and mode of worship as well as support for the ministers who officiated, were all provided for. To withhold these means was to rob God, and to commit treason against the nation. In pursuance of this idea, it seems to be the design of all religious nations except our own to make provisions for the religious instruction of the people. Here religion is left to suggest the support of religion.

Christ came to establish a universal kingdom, and judging from his own example as a minister, and declarations which he made, he intended and desired all, and especially the poor—the fainting multitudes—the lost sheep, &c., should have the gospel preached to them. Unable to do this himself, as the multitudes gathered around him, he called the “twelve;” “afterwards others seventy,” and sent them forth—eighty-two besides the Master—“who went about doing good;” actively engaged—forsaking all—going from house to house; from village to village, industriously doing the Master’s work; doubtless did much to supply the people of Palestine with the word of life, and particularly the lost sheep, by which is understood the poor and destitute. After the crucifixion, the commission was enlarged so as to embrace “every creature”—“all nations”—and as the scope of the work was increased, so too, was the laborers multiplied, “and they went forth and preached every where.”

Second, How is this to be done? By regular Pastors? They could go and leave the flock; their business is to feed the sheep; who shall gather the fold? Who shall preach to sinners, and gather the lost sheep into folds? The chief Shepherd has given some evangelists: he himself, was an evangelist, not a pastor; “went about all their cities and villages.” He constituted the “twelve;” afterwards the “seventy,” all evangelists. Philip was an evangelist, so was Mark; so was Luke; so was Paul and Timothy, and Titus: indeed, almost, if not all those whose labors are mentioned in the New Testament, were evangelists, and not pastors. The main design of Christ was to save sinners rather than instruct christians in minutiae of Christianity, two-thirds of whom are incapable of such instructions, and the utility of which admits of doubts. Sinners are to be taught “repentance towards God, and faith in the Lord Jesus Christ.” “He that believeth shall be saved.” “Faith comes by hearing,” and hearing by the Word of God. How shall they believe on him of whom they have not heard? How shall they hear without a preacher? And how shall they preach except they be sent? But who shall send them? Evidently the Church. Who else can do it? The church at Jerusalem gave their sanction to the Antioch church to suit Paul and Barnabas, which was done. That Church or denomination, which does not send out

and support evangelists, loses in this regard. Its claims to primitivism. We rejoice that the church at Montgomery has moved in this direction.

Thirdly. The ability of the South to do this work. In no country are means in money and influence more easily acquired than in this. "This true, a large part of our wealth consist in uncultivated lands, and unproductive property; still providence awards to industry and frugality in the aggregate a large surplus. But few can give by thousands; all can give smaller sums, as God has prospered them. A half a million of Baptists in the South with the Bible rule to guide us, aided as we are by other large, active, influential denominations, can do any thing the wants of our country demand; besides something for the Foreign field. God created the world and its resources, as well as the people with their wants; and it were a reflection on his wisdom and goodness to suppose he would create a world and its wants without the means to supply them. Who is prepared to say that with all our infinite resources, carefully husbanded, we cannot supply all the wants physical, mental and spiritual of the world? But it is a painful and criminal truth that a large amount of means which should be used for benevolence is consumed upon our lust, and it is seriously to be feared, that the hoarding up of money, the introduction of refined corruption, is to be the curse of this, as it is of the Old World. Already we are threatened with "Nabob Saints," indulging in extravagance and pride. This state of things must, and will increase until that Bible doctrine—Christian stewardship is better understood. This will not be the case until giving forms of part of our Creeds, our literature, our pulpit instructions—a part of our religious nature.

All the law is fulfilled in one word, and in this "thou shalt love thy neighbor as thyself." The Savior answers this question in the parable of the Samaritan, who is my neighbor—that charity is cursed, that refuses to relieve the needy. Giving is a duty as well as a means of grace, as much so as prayer. If it is a duty, it is criminal to withhold. If it is a duty, there must be a standard by which the duty is measured. The Bible is the standard of Baptists. To give less than the standard requires, is to rob God, and defraud man. Christ has an honor to avenge—a word to redeem—a work to do—a world to save. This work is committed to his Church. One of the main instrumentalities of this work is the appointment, and support of faithful evangelists to go and preach Christ. He has not only ordained that those called shall preach the Word, "Give themselves continually to prayer and the ministry of the Word," but he hath ordained that they who preach the gospel shall live of the gospel. Giving is "sowing to the spirit" to "reap bountifully." Whatever is done to the poor, is done to him.

It is rather mortifying to the American Christian—American Baptists to witness the readiness which denominations in the Old World with religions more or less corrupt, contribute large amounts not only to supply home want, but to send the gospel to all lands.

It was estimated in 1839, that the Kingdom of Great Britain contributed \$44,480,000 to her clergy at home, or \$220,000 more than all other religious nations besides. While she contributes not less than four or five millions to send the gospel to regions beyond. During the same period, the United States paid their preachers but \$3,880,000; showing a balance in favor of Great Britain of \$40,600,000, while we are doing but little at home or abroad. It is not a question of ability, but one of will. The half million of Baptists of the South can do any thing they will to do, for giving increases our ability to give. Let every Christian prayerfully estimate his ability, and this will lead us to consider.

Fourthly. Our obligation to sustain Domestic Missions. This obligation arises from the authority of Christ, who is "head over all things to the Church," who hath given the law of the Kingdom to remain in perpetual obligation. "All power is given to me, in heaven and in earth." "Go ye, therefore, and teach all nations," &c. "Go ye into all the world and preach the gospel to every creature. And lo I am with you always, even unto the end of the world." This is the law; it is then, the obligation of a subject to his King; it is the obligation of a sinner redeemed by blood to obey his

Redeemer—his insulted, bloody, murdered, risen Redeemer—his Captain, his King—yes, with wounds scarcely healed, he bids his people go and proclaim a day of salvation to the believer, and a day of vengeance to those who believe not. The execution of this law is committed to the Church; upon it Christ swings his honor and his love; our sacrifices to obey this law, is the measure of our love and obedience to Christ; so the primitive Christian understood it, so must we.

But there are two grand elements in Christianity, love to God, evinced by obedience to Christ, his Son, and benevolence to man, exhibited in sacrificing efforts to do them good. Patriotism is a duty. Benevolence is a grace. Social purity is the source, and essential to private happiness and public prosperity, without which neither never has—never can exist. The gospel of Christ is the fountain of the one, and essential to the other; without it, civilization is a name; and liberty a shadow. A pure, a wide-spread Christianity is the great conservative principle of this government, if the one fail the others go with it. Who is willing to see the social vices the political corruptions, and the religious heresies that have cursed the Old World ingrafted on the New? Nothing but a pure gospel can prevent this blighting cause.

The object of Domestic Missions however, looks to higher ends—its design is not only to obey Christ the King in Zion; but contemplates carrying the Word of life, the light of life, the bread of life, water of life to the dark, hungering thirsting millions in our own country; all perishing, the poor negro as he toils in our fields; the wronged Indian as he roams the wilds of the forest; the poor American as he sits in darkness. All these cry to us for help—for ministers. A night of death hangs over them; shall we cheer them with the glad tidings of salvation? or shall we close our compassion—our purses, and let them perish in our sight? An eclipse, darker than Egyptian night has hung over the world for a thousand years. Vapors of death have poisoned the atmosphere—thunder-bolts move and mutter in the heavens, hunger, thirst and death, are raging. Men, women and children perishing by the herd, by families, by nations, they implore us by the love Christ bears to us—to them by the worth of the soul, the deepness and darkness of hell the pit; by the duration of the death that never dies, to come to the rescue before the last billow dashes them to hell. Shall we regard their cries—shall we obey Christ? shall we execute the law—the injunction? "Go teach all nations." Go preach the gospel to every creature." Let us remember that ability is the measure of obligations and that no one has done his whole duty, until he has enjoyed the rare felicity of feeling that he has done what he could, this will cheer us when the swellings of Jordan come.

That man may fast, but never lives,
Who much receives, and nothing gives;
Whom none can love, whom none can thank,
Creation's blot—creation's blank."

JESSE A. COLLINS, *Chairman.*

CIRCULAR LETTER.

The Coosa River Association to the Churches in Union: Grace and peace be multiplied unto you through the knowledge of God, and Jesus Christ our Savior:

DEAR BRETHREN:—Since experience has demonstrated the wisdom and advantages of annual addresses illustrative of subjects that need explanation, we in obedience to Associational direction, commend to your particular and earnest attention the truths contained in the 16th verse and 1st chapter of Paul's Epistle to the Romans: "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to Greek." We are aware that it is impossible for us to have clear conceptions of the Apostle's meaning, without understanding, to some extent, the prevailing opinions upon the subject of religion at the time our text was written, and the characters of the adversaries he had to combat in his endeavors to establish the truths of the Gospel in the hearts and affections of the people. It should therefore be remembered, that this Epistle embracing our subject, was addressed to the church then lately organized in the city of Rome, at that time the metropolis of the world. And as the Roman Empire had acquired the rule over the greater part of the then known world, that city became the great centre of the influx of systems of theology and morality; believed in, taught, and preached. By conquered nations; each of these systems had there its train of adherents tendering their devotions to their deities.

Our limits will by no means justify the giving a general review of all (or even one) of the systems referred to. We shall only notice a few of their leading tenets, with the view of showing how far the minds of men, when the most refined by worldly wisdom, if untaught by divine truth, have sunk and will sink into ignorance and darkness; and what great need there was and is for the dawning of the light of Gospel truth upon the minds of all men: "For the world by wisdom knew not God." Each system of barbarian mythology had there its respective train of deities over which presided one God more excellent than the rest; being, as was believed, himself controlled by the rites or laws of eternal necessity. These were either ancient heroes famed for noble deeds, kings and generals who had founded empires, women rendered illustrious by great actions and useful inventions, or natural objects, such as the sun, moon, stars, animals, trees, rivers, serpents, &c: all of which were receiving religious homage at the time the Epistle embracing our subject was written. The philosophy of the Greeks embraced extravagances but little inferior to the wild notions of heathen barbarianism, one branch of which maintained that the world arose from chance, being formed by a fortuitous concourse of atoms;—that the Gods took no cognizance of the acts of men; that the soul was mortal; that pleasure was to be regarded as the highest aim of man; and that virtue was of no esteem, only in its attainments. Another branch taught that God was the soul of all things; that wisdom alone was calculated to produce happiness; and that wise men ought not to be affected by pain or poverty; they being nothing more than fancied evils, not deserving the notice of the wise. A third asserted the impossibility of arriving at truth, and held it uncertain whether the Gods existed or not; whether the soul was mortal or immortal; and whether virtue ought to be preferred to vice, or vice to virtue.

The state of the Jewish nation was not much better in point of holiness than the rest of the world; for long before the time referred to, their religion had lost almost every thing of original beauty and primitive loveliness; errors of all pernicious kinds had infected their entire system; divisions fomented by superstition and hopes of worldly aggrandisement, had swept away all claims to true and unadulterated piety; leaving them nothing but

the vanity of boasted superiority upon the subject in question, constituting the mere form of Godliness, while its power was denied.

All these systems, with their towering pretensions and splendid formulas and imposing rituals arrayed themselves together, and with united force made war upon the humble doctrines of the atonement; all of which our Apostle knew to be nothing but the erroneous inventions of men, sustained by ignorance and misguided enthusiasm: and knowing the superior claims that the Gospel had over them, was willing to enter into any comparison that might be desired. Therefore, with confident assurance of success, he, in the language of our text, challenged his opposers to the field being willing, yea, desirous to meet at Rome all the combatants, or leaders of the armies of error, whether fighting under the banners of Jewish tradition, Grecian philosophy or, heathen mythology.

In most of the systems referred to, two things were generally admitted, viz: The existence of a superior intelligence, or intelligencers, to that of man or men; and that man by guilt had incurred the displeasure and wrath of the God, or Gods in which the people believed; but what was the true character of God, and how his wrath could be appeased, were subjects of the most intense anxiety, and constituted the great question which for ages had been agitating the deep waters of the restless ocean of thought, bewildering poor man in his wayward course from time to eternity. In this bewildered and awful state, inquiries of the first magnitude would necessarily arise. What can man do to be saved? What atonement can he offer for his sins? and how can he know what the majesty of the offended laws of God require at his hands? To these important inquiries true answers are given in the language of the text—that he can be saved by the "Gospel of Christ; for that is the power of God unto salvation" to the believer. The Gospel is therefore shown to be a revelation made from God to man upon the great question in controversy, in the ministration of which God's promised Spirit infuses the power of life affecting the great work of salvation in the soul. It is the true shining forth of the sacred Shekinah, emanations of which were glimmeringly given in a figure of the ancient temple services. It is the only true light, and in this it is called glad tidings of great joy to all people, as it brought life and immortality to light, which for ages had lain so deeply concealed under the thick clouds of ignorance and gross darkness that the most exalted and untiring efforts of worldly wisdom was unable to penetrate its awful gloom.—But as the absurdities of ancient and modern idolatry have been driven away from this country by the light of the Gospel, the spirit of error has been compelled to assume other grounds and exert other influences to satisfy and justify the cravings of those who stand in opposition to the establishment of the truths of the Gospel in the hearts and affections of the people. These come under the names of the several loose maxims of pleasure, too often misnamed the pleasures of politeness, fashionable amusements or genteel refinement. We pass, however, lightly over this, by remarking that we are not ashamed to compare the pleasures and refinements of religion to all its antagonistic systems. For it can be easily shown, that there is more sublimity and elevated excellence in the pleasurable contemplation and practice of the rules of the Gospel, by one hundred fold, than in all things else. (And here—pardon me, brethren, if you think that I am wrong)—I conscientiously believe that there has been no age of the world when the influence of Gospel truth was more needful than the present, as the standard of sound principles.

It cannot be disguised, that the ardent and overstrained activity that urges forward the thousand useful enterprises of modern improvement, has not left undisturbed the foundations of truth, and of social and public order. Every thing is now questioned, and by every body. The good old way that men have never mended, are by some disputed or despised, and new schemes of association are put forth with presumptuous confidence, which, if successful, would undermine all that is sacred in principle and sound in morals.

New rules of duty are seriously discussed and seriously maintained, alike repugnant to the dictates of enlightened conscience and hostile to the lasting welfare of society. All around, in the religious and political world, all is commotion and confusion. From all this agitation that unsettles the pub-

the mind, we turn as our best and only hope, to the God of the Bible, and the word of His truth. We rejoice to know that here are living principles giving and preserving life in all the institutions of men, and among all the ranks of exalted intelligences.

But the point that we wish to make in this Circular, is this: If you will allow one so humble as myself to urge upon the necessity of more earnest prayer for, and more faith in the simple preaching of the truths of the Gospel, for the success of our cause as a denomination,—for it cannot be denied that there is a great want of confidence in this the only revealed power of God unto salvation,—for we learn that the King in Zion is also “the minister of the sanctuary, and the true tabernacle which the Lord pitched, and not man.” And if the church be, which it certainly is, this true tabernacle “it would be of great importance that we consider Christ as withdraws only from the eye of sense, and, therefore, as truly, after a spiritual manner, with his church, as when, in the day of his humiliation, He moved visibly upon the earth. “The lapse of time has brought no interruption of his parting promise to his Apostles.” “Lo, I am with you always, even unto the end of the world.” He has provided, by keeping up a succession of men who derive authority, in unbroken series, from the first teachers of the faith, for the continued preaching of his word. And thus he has been all along the great minister of his church, delegating, indeed, power to inferior ministers who “Have their treasures in earthen vessels.” But superintending their appointments as universal bishop, and evangelizing his vast diocese through their instrumentality. We have no true idea of a church unless we thus recognize in its ordinances, not merely the institution of Christ, but his actual and energizing presence.

We have no right, when we sit down in the sanctuary, to regard the individual who addressed us as a mere public speaker delivering an harangue which has precisely so much worth, as may be drawn from its logic and language. He is an ambassador from the great Head of the Church, and derives an authority from this head which is quite, independent of his own unworthiness. And what a happy change there would be if all our congregations would enter the sanctuary in the temper of Cornelius and his companions. “Now therefore are we all here present before God, to hear all things that are commanded thee of God.” Then the pulpit would become, indeed, the beacon light of the world. For the foundation and power, spirit and genius of Christ’s kingdom is divine truth. To this truth is imparted a divine energy in saving the souls of men. And those only can be saved by it, who believe in it, and put their confidence in it. For “Therein is the righteousness of God revealed from faith to faith; as it is written, the just shall live by faith.” The Gospel makes known this righteousness. While God is just and holy, we are guilty; it is necessary that that we have a righteousness wherein to appear before him. And, blessed be God, there is such a righteousness brought in by the Messiah, the Prince of Peace. And this righteousness is complete and all-sufficient for the worst of sinners. For all that our Savior suffered on the cross, and all he achieved when he arose from the tomb and proudly waved the banner of life above the citadel of death; and all that was given him when he was crowned at the right hand of the father belongs to the humble believer. “For he was made sin for us, that we might be made the righteousness of God in him.”

And when we hear the deepening roll of the archangel’s summons, and behold the terrific pomp and grandeur of heavenly judicature, when the scroll of the universe shall be opened under the blazing light of the great white throne, then the weakest believer on earth will be able to hold up his head with all the confidence of an angel clothed with this righteousness.

We as a denomination profess to take God’s revealed truth as our only rule of faith and practice, let us be faithful in declaring that whole truth, and let us depend upon it for success; and may the Lord give you right spirits and help you to act out lives of holy obedience to his divine will, so we may all meet in the realms of glory and enjoy the fruits of that blessed land of unfading felicity to all eternity.

(APPENDIX C.)

The Board of Directors of the Baptist Male High School submit their fifth annual report to the Association:

The school building is completed except the painting, and the Board can refer to it with pleasure, whether considered in reference to its structure, mechanical execution or beauty. The grounds have been enclosed by a substantial plank fence, and ornamented by a variety of shade trees.

On the 1st of March last the teachers we had employed tendered their resignations, since which the exercises of the school have been suspended. But it affords us sincere gratification to announce that it will be opened again on the first day of October, under the direction of Mr. R. P. Latham, a graduate of the University of Virginia. He has furnished us with testimonials which assure us that he is a christian gentleman, a ripe scholar, and a teacher of tact and energy. He has been engaged in teaching for five years, and his efforts have been attended with eminent success.

We hope the interruption in the school to which we have alluded will not chill the ardor, nor repress the zeal of its friends. But for its complete success, and to make it answer the expectations of its founders, private exertions must come to the cheerful and prompt assistance of the Directors and Faculty. If we would have a permanent Institution of high character, conferring the advantage of a College, we must have the united efforts of all its friends. What our boys need is *home* education. With peculiar institutions and modes of thought, with a distinct civilization inferior to none in the world, southern boys should be trained by southern Teachers, in southern schools.

An indispensable auxiliary to proper education is a christian influence, not only as exerted by the example and teaching of a pious teacher, but as radiated from, and produced by christian studies. We do not mean that all boys should be educated for the ministry, but we do mean that christian truths, christian principles, cannot be too early instilled in the youthful mind and heart, and the school room is one of the best places for exerting such influence.

The Board again express the hope that every Preacher in the Association may find it convenient to send a son to the school free of tuition charges.

A vacancy in the Board of Directors was produced by the resignation of Bro. H. E. Taliaferro, which has been filled by the election of Oliver Elton.

The subscriptions to the school have not all yet been collected, nor have all its obligations been discharged. We have had a competent collecting agent in the field for some time, and will continue one until the collections are so far made as not to justify his continuance.

Respectfully submitted,

JAMES HEADEN, *President.*

CHURCHES.		NAMES OF DELEGATES.		Bap- tized.	Let- ter.	By Re- turn.	Exclu- ded.	Let- ter.	Deaths.	Total.	Associ- ation Pur- poses.	Min- utes.
First District.												
Friendship		W. C. Wirt, L. E. Robertson, E. Mattison.		1						116	2 00	2 00
Cold Water		W. W. Mattison, D. Heslon, E. F. Matmon.		1						400	3 00	3 00
Bethlehem		J. V. Rhodes, L. Ellis, L. Manning.		3						88	1 00	1 00
Antioch		S. G. Jarrins, A. D. Waldrep, M. C. Brooks.		1						63	3 00	3 00
Salt Creek		John Neighbors, E. Adams, Mayhede.		13						33	4 00	4 00
Salem		F. Martin, W. Towery, E. Williams.		18						111	1 50	1 50
Blue Eye		J. Babby, A. Truss, W. O'ear.		10						192	2 00	2 00
Refuge		W. McClay, J. N. Sims, E. Clinckales.		16						70	1 50	1 50
New Hope		J. A. Dollar, M. A. Bradley, Joshua, Staples.		1						30	1 50	1 50
Trout Creek		Wiley Bramble, C. L. Davis, W. Step.		7						89	1 50	1 50
Second District.												
Lebanon		W. H. Sims, J. L. M. Curry, M. Weatherly.		10						67	3 25	3 00
Good Hope		W. E. Stone, D. E. Elliott, G. T. McAfee.		6						132	3 25	3 00
Hephzibah		A. Gunter, W. Hink, D. Florence.		1						44	2 00	2 00
Shiloh		W. A. Welch, W. J. Young, W. Jenkins.		4						218	2 00	2 00
Talladega		T. L. Pope, J. P. Fluter, J. B. Hancock.		1						100	2 50	3 00
Talladega		J. W. Ferguson, W. Boyd, C. Colbourn.		9						31	1 00	2 00
Kynsige		T. C. Wood, J. Prindles, M. Turner.		13						33	2 00	3 00
Pleasant Grove		G. G. Morris, H. S. Darby, J. J. Bullington.		33						157	4 00	2 00
Third District.		D. Wallis, H. J. Pope, W. Harris.		3						98	2 50	2 00
Mount Zion		D. Odens, M. Childers, J. P. Roeden.		1						19	1 00	1 00
Fort William		J. M. Scott, H. W. Nelson, J. N. Cobill.		12						92	2 00	3 00
Pine Spring		W. W. Kidd, H. Wadsworth, J. Williams.		18						71	2 00	2 00
Big Spring		W. Hanna, D. H. Thevatt, J. E. Posey.		1						44	1 00	1 00
Spring Creek		J. Inzer, Robert Martin.		3						87	1 00	2 00
Macedonia		J. W. Barton, M. Manning, J. Haynes.		3						56	1 00	1 00
Fourth District.		H. E. Johnson, J. W. Caldwell, C. Davis.		13						23	1 00	1 00
Liberty		J. Hawthorn, E. Holmes, J. Leadbetter.		3						25	1 00	1 00
Concord		A. M. Nossam, H. W. Beecham, M. Barnett.		3						24	1 00	1 00
Hatchet Creek		Letter, but no Delegate.		3						80	2 00	2 00
Rocky Mount		R. Shadix, J. Armstrong, J. McClintock.		2						45	96	63 15
Pleasant Hill												
Union												

NOTE.—A • denotes Absentee. Ordained Ministers in SMALL CAPITALS. Licentiates in Italics.